

One W O N D E R more,

Added to the Seven Wonders of the World.

Verified in the Person of Mr. George Keith, once a Presbyterian, afterwards about Thirty Years a Quaker, then a Noun Substantive at Turners-Hall, and now an Itinerant Preacher (upon his Good Behaviour) in the Church of England: And all without Variation (as himself says) in Fundamentals.

By a Protestant Dissenter.

HIS Education, Judgment and Affection, in his Youth so dipp'd him in the Scotch Solemn League and Covenant, that he Glories in it: Page 38, and 39. of *Help in Time of Need*. That by it, as Prelacy was declared a Limb of Dark-ness, the Horrible and Filthy thing set up in the Land: so he, &c. had bowed to the most High God against it, and had kept his Word. What is become of his Word now?

The same Mr. Keith, whilst a Quaker, saith in behalf of them, in the same Book, thus: 'I declare unto you (Presbyterians) and that in the Name and Power of the Living God, That ye shall look till your Eyes fail you, and rot in your Holes, ere ever ye see another Day or Appearance of Jesus Christ, to your Comfort, than what

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We,

W^e, the People of the Lord, called *Quakers*, do witness
Come, and more abundantly Coming: *Help in Time of Need*,
page 78, 79. printed 1665. —

Again, 'It sufficeth me, and I hope many others, that ac-
cording to the best Knowledge I have of the *Quakers*, as
Preachers and Publishers of their *Faith*, of unquestionable
Esteem among them, and worthy of double Honour, as ma-
ny such there are. I know none are Guilty of any one of
those *Heresies*, he (C. M.) accuseth them of, (which are the
same Mr. Keith now accuseth them of, and the same he hath
condemned them from) 'And I think (adds Mr. Keith) I should
know, and do know, the *Quakers* and their Principles; ha-
ving been Conversant with them in Publick and Private,
with the most noted among 'em, for about Twenty Eight
Years past, in both *Europe* and *America*: *Serious Appeal*, page
9. printed 1692. Twenty Seven Years Experience, after *Help*
in Time of Need, printed 1665. Add to this the Multitude
of Books he writ in their Defence, against *Episcopallans*, *Pres-*
byterians, *Independents*, *Baptists*, &c. in Vindication of those ve-
ry Books he now quotes for their *Heresie*; so that he cannot
pretend Ignorance, concerning either the *Books*, or the
Doctrines therein contained.

And thus Mr. Keith, in his *Interrogam*, after the *Quakers*
communicated him, (for he left not them) in Re-
sponse, which is sweet) saith, 'The *Quakers* hold such vile
and damnable *Heresies*, as are Repugnant to the Christian
Faith, and that no such Damnable *Heresies*, and *Doctrines*
are tolerated in any Protestant Society: *Neem*
1692, he is in Love and Charity with a Considerable
Number; yea, with all the Faithful, both in the City of
London and Country. *Antichrist and Sadduces*, *Loving Epi-*
stles, &c. printed 96, 97, 98, 99. of 1111. 2. 2. 1111. 2. 2. 1111.
The same Mr. Keith, an Itinerant Preacher for the Church
of England, in the Year 1700. (a very Remarkable Year for
Wonders)

Wonders) from the Pulpit, sends his repeated Exclamations against all Dissenters, except the Church of Rome; which is not only astonishing, but makes us believe, that the Quakers had good reason to Expel him their Communion; nor can we think him any other than a Tool, for no good, either to us or the Quakers.

The same Mr *Keith*, in his Book, *Quakers Politicks*, makes good my Jealousie of him; 'For doth it not, saith he, p. 26. deserve the serious Consideration of the Civil Government, to be a Warning to them to keep a watchful Eye over the Quakers?—Again, What security has the Civil Government? But when they think fit, and apprehend they are moved by the Spirit so to do, they may take up the Sword, considering their Numbers, Wealth and Politicks; for the Prosperity therefore, of the Christian Religion in these three Nations, which is in danger to be undermined, by their Crafty Politicks, if not seasonably prevented (which I desire may be done) I publish this their Politicks to the Nation. P. 29. He goes on, And I do say, I have a good Conscience, and great Peace herein, if Sufferings come on them, after this my Exposing them. Again, I can justly say, neither I, nor others concerned with me (viz. Bugg, Snake, &c.) in the like opposition against them, are chargeable with it.

Behold here Revolution upon Revolution, and all within a Thousand Years; as wonderful as Transmigration or Transubstantiation! not for the unconstancy of the Man, and his many Changes, Sayings for and against, and against and for; out and in, and in and out; backwards and forwards, and forwards and backwards: But in the midst, beginning and ending, he is always in the right of it! for in all these Turnings and Disputings he is not Contradicting himself in any thing, *Serious Appeal*, p. 7. nor has he, in all, or any of these Removes, varied from one Fundamental Principle of

...*... his Narrative, p. 15. For he has the objection of*
... than in his Age, to be as a Jew, but not once, to be
... Gentile, but not one; Bristol Quakerism Exposed, p. 22
... being, as he saith, to gain some; if he means Mos-
... I believe him.

The *Presbyterians*, whilst he was with them, both they and he, held the *Fundamentals* of Christianity; yet *he* *was* *not* *with* *them*, and-fetted with the *Quakers* about 40 Years, they said he *writing in the Fundamentals of Christianity*: For I *think*, He knew them 28 Years, and was in Great Unity with them; but for *breaking* that *Great Unity*, they *excommunicated* him, upon which he fell in with the *Quakers* at their *Call*; untill *some* considered him, and found him a fit Tool to begin this work with, upon the *Quaker* Part, in the *Western* part; that our *Golden or Glorious Chain of Toleration* might be broken; from which *our* *Evil* *Design*. *I* may *God*. *Deliver* *us*. *Amos*. *iii*. *7*.

Monstrum f. Horrendum, Informe, Inguis, cui Lacrimae

Step 1

FINIS

